THE PACIFIC

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WHO murmurs that in these dark days
His lot is cast?
God's hand within the shadow lays
The stones whereon His gates of praise
Shall rise at last.

---Whittier.

Pacific School

THE PACIFIC

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A MESSAGE FROM THE BATTLEFIELD.

It was not all restrained emotion in the First Congregational Church of Berkeley last Sunday morning as the large congregation listened intently for an hour to the story which Mr. Whitehair, a Y. M. C. worker recently from the battle-front in France, has brought to the people in this country in order that they may be made to realize the stern demands of the hour. Mr. Whitehair said that he feared not so much for the men at the front and for those soon to be there as for the people at home—that they may not realize the need and the opportunity and be filled with a spirit that shall make them the selfless persons that the circumstances of this world crisis demand that they should be.

The men at the front, he said, know today what sacrifice means, as they never before knew, and we here at home are not worthy to be called American citizens if we go on living the lives many have been living—we are not worthy to touch the muddy, bloody coats of the men who come from time to time out of the trenches, if we talk of as sacrifice anything that we have been doing here hitherto. There, on those fields of carnage, as he saw the heroism of the men who went over the parapet, as he went about among the non-complaining sufferers and caught their spirit he thought there was no bank president, no railroad president, no man of fame or wealth anywhere in any land too good to black the boots of the men who were fighting humanity's great battle along those far-flung trenches in France.

In a graphic way Mr. Whitehair pictured the seriousness of the situation, and then declared: "America has got to stop her flag-waving and come to her knees in sacrifice if she is to win." He remarked that he had heard less complaint in France than he had heard here at home in college club houses. Illustrative of the manner in which the men at the front are facing the conditions and experiences there was his story of the young man sitting at a piano when all things else in the quarters had been shattered by shells—sitting there and playing and singing, "Pack up your troubles in your old kit bag, and smile, smile, smile!"

In the course of his address Mr. Whitehair said that the easiest men to talk to about Christianity are these men at the front. There they come into the presence of God as nowhere else. There they understand Calvary and the Cross as at no other time. At one time it was said to him concerning a company of soldiers composed of dock hands from Liverpool, "you can't talk religion to them." But no sooner had he uttered a few words on "Character," than every man came to attention. And when loyalty to the Man of Nazareth was asked for, the hands of 250 of the so-called toughest men in the empire went up in response.

On an occasion when a communion service was being held just before the men were to go over the parapet they were asked to take the emblems standing, because of the mud all about them, but when the moment for partaking came every one went to his knees.

We were told in this address which moved many to tears that the lonely road the men walked as they went silently into battle was suggestive of the road Jesus had trod as he went to the sacrifice on Calvary; and that alway in the future the hymn, "Abide With Me," sung often on the battlefields of France, would have a new and deeper meaning.

"Hold thou thy cross before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee.
In life and death, O Lord, abide with me."

Mr. Whitehair's address was based on the words of Jesus to the faithless disciples, "Could you not watch with me one hour?" Running through it was the thought that these words were words we all should hear these days coming to us from the battlefields of Europe; and also those other words, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

SOME GOOD EVEN IN THE TURK.

This world war is disclosing characteristics good and bad that people never dreamed of. There is apparently some good even in the worst of men. An American chaplain in France is responsible for a story about "the unspeakable Turk," which is rather surprising. He got it from a doctor who was in the Gallipoli campaign and who, the chaplain writes, "came away from that experience, as I think the British soldiers generally did, with a high appreciation of the Turk as a gallant foeman." The doctor is quoted as saying that the Turk is "the squarest fighter in this war."

This army chaplain, the Rev. J. S. Dancey, gives, in the Northwestern Christian Advocate, the doctor's story as nearly as he can in his own words:

"I was in charge of a casualty hospital behind our trenches on the Gallipoli Peninsula. The Turks had an aeroplane over our heads and could have shelled us out whenever they wanted to, but they did not touch us. A big shell came over once and blew a hole eight feet deep in a rock a few hundred feet away. The Turks thought they had hit our hospital for they sent over a note of apology and of assurance that it would not happen again.

"I had a friend who was a sharp-shooter. He and a Turkish rifleman were having a little side-play of their own. The Turk was concealed in a rock behind some shrubs. We knew where he was but could not see him. My friend was protected behind a slag heap. They tried to get each other for three days and nights. Finally on the fourth night the luck was with the Turk. When our man didn't show up the next morning I put up a Red Cross flag and went out to look for him. We were not molested

and we found my friend unconscious behind the slag pile with a wound in his shoulder. We got him. We gave him stimulants, dressed his wound, and finally he regained consciousness. Then he told us what had happened. As he lay helpless after he was shot he saw the Turk emerge from his covert and come toward him. He had no doubt but that his blood-thirsty adversary was on his way to finish the job. The Turk came up. He knelt down by his victim. He pressed his canteen to the wounded man's lips, and poured the rest of its contents into his enemy's canteen. He placed his body in a comfortable position, pillowed his head, gave his wound first-aid dressing, and then having done all he could, he patted the prostrate man tenderly uttering unintelligible words of sympathy and went away. Before that," said the doctor, "I had taken a rifle at odd times and gone out sniping, but I decided if those fellows were going to play the game that way I would be on the square myself. I am not a religious man," he continued, "but that Mohammedan made me think about religion. Creeds on doubt make a difference but it is not so much how one lables himself but how one lives especially in relation to other men."

Chaplain Dancey gives this in an article in which he expresses the conviction that "Christianity is going to have a fair show after the war," and in which he declares also: "Any religion will get a fair show with men when it expresses itself in the Good Samaritan quality of life."

A TRAVELER'S DESCRIPTION OF SALT LAKE.

While crossing Salt Lake a few days ago, on the homeward trip from the Congregational National Council, the Editor of The Pacific wrote on a fragment of paper as he was sitting on the platform of the observation car, this brief description of Salt Lake as it appeared that day:

"Mountain-girded, island-studded, blue-canopied, sunkissed, sparkling-surfaced, foam-dotted, gloriously-beautiful Salt Lake!"

The Editor saw that day something he had never seen before on the surface of the Lake—salty foam in such form that it looked like hundreds of large snowballs floating in the water, partly submerged.

The Southern Pacific crosses the Lake in such a manner as to bring out its beauties most satisfactorily. Not only while crossing is the view a delightful one, but for some time thereafter. As soon as the train had left the Lake that day there were noticeable great stretches of beautiful white sand on each side for a long distance as we sped on westward—with deep blue water off across the sands in the rear, while on beyond the water the mountains towered up in silent grandeur, hazy and mystical. The water lying between these great reaches of white sand was dotted with little islands. Soon it was observed that there were mountains behind us, mountains to the left of us, mountains to the right of us, and mountains ahead of us—lifting their peaks skyward in varying colors. Above, the sky was of a beautiful blue, changing into a blue-gray on the horizon. While up toward the zenith there were filmy stretches of whitish clouds with the blue breaking through here and there.

Farther on, long after the Lake had been left far behind, and while the white sands stretched along still on each side, little mountain peaks seemed to rise out of water where no water was.

Later, in one direction the mountains towered up in deep blackness across the white sand dotted with tiny, far-scattered clumps of sage-brush, while in another direction they were of gray somberness.

Soon thereafter the train was speeding along between interminable clumps of sage brush, and ere long the beautiful picture was removed from our sight.

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CHRONICLE AND COMMENT.

Miss Adela Pankhurst, the youngest daughter of Mrs. Pankhurst, the noted English suffragette, was married recently in Melbourne, Australia, where she has been conducting a vigorous anti-war propaganda—so vigorous indeed that her mother was led to make it known that she had no connection with her activities.

A few Japanese who have had special training in Sunday-school work and religious education in Japan are to come to the United States soon and spend a year in some theological seminary which gives worthy attention to Sunday-school science and religious education. When these studies have been completed a chair for such instruction will be established for one or more of them in a seminary in Japan.

The Rev. R. J. Campbell, formerly of the City Temple, is in London again, working in connection with Bishop Bury. When he gave the first sermon the church was crowded. He had as text the words: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places!" He remarked: "Perhaps the true battle-front is here—here in the hearts and lives of the people of the homeland; here fortified by our prayers. You and I are in the fighting-line."

"A good book beats a royal flush," wrote one young soldier from a cantonment. . . Almost all the boys here would rather read than play cards any day, and our most exciting gambling when a book appears is to draw straws to see who'll be second and third and fourth on the waiting list. . . Some like novels and some like books of travel and some like histories." Mr. Braddock, the director of the million-dollar campaign for libraries, says that those thus far established are proving of incalculable value "as an antidote for drinking, gambling, and dissipation of all kinds, practically 75 per cent of the men preferring a book to a pack of cards, a bottle of rum, or a set of dice."

The Rev. Dr. Horton, the Bristish Congregationalist who has written recently an autobiography, says therein that no other Church in his experience, has succeeded in securing such great men, such vital personalties, as the Free Church of Scotland. He says: "I pass no judgment on Presbytehianism as a Church system, but of Presbyterians, I unhesitatingly say this: "The greatest men I have known are included in their ranks! Of Rainy, he says that he was "the consummate ecclesiastical statesman." Though at first Dr. Whyte gave him a singular impression of authority, he afterwards learned to sit at his feet as the interpreter of William Law and St. Teresa and the best exponent of John Henry Newman."

The City Temple, London, has an assistant to Dr. Joseph Fort Newton, a woman minister, who is proving very helpful in various ways. She preaches on alternate Sunday evenings. Concerning a recent service a London paper says: "In prayer and sermon was given just the

needed message. . . The whole service was an inspiration. . . Every hearer felt comforted and braced up. There came to mind the words, Thou art come to the kingdom for such a time as this. Miss Royden's subject was "Comfort for the Nervous." The text was: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing shall be able to separate us from the love of God which is Christ Jesus our Lord." The sermon had reference to the air raids among other things. And the counsel was, "Practice the presence of God."

PACIFIC COAST NOTES.

In Whitman College last year the young women graded higher in their studies than the young men. The average grade for the women was 81.38; that of the men was 76.65. Eight women obtained a grade of 90 per cent or over; and only two men stood so high.

Whitman College students to the number of one hundred and fifteen have laid aside their studies and entered into the service of their country. Forty-eight are private soldiers, twenty-six are officers in training camps; fourteen are in the medical corps; two are in the hospital units and two are serving as trained nurses.

President Wilbur of the Pacific Unitarian School for the Ministry spent the summer in New England. Writing in the Pacific Unitarian of a trip down "the much-famed Maine Coast," he says: "But I am bold to say that any one who will sail through the San Juan Islands from Port Townsend to Bellingham need not come to Mount Desert for beautiful scenery." And he adds: "There is an indefinable tang about western scenery that one always misses in the east, beautiful as New England is in summer."

A member of the Japanese Mission to the United States stated recently in New Orleans: When we return to the Pacific Coast, we shall spend some months among the Japanese communities there consulting with them and advising them to cultivate the friendship of the Americans and of the United States Government. We are allies, and it is our desire, and the desire of our Government, that the friendship engendered by the participation of Japan and the United States in this war shall continue to grow."

The First Congregational Church of Los Angeles has the largest number of subscribers to the Missionary Herald, the number being 77. The Washington Street Church of Toledo, Ohio, stands next with 54. Central Union Church, Honolulu, stands fourth with 43; Pilgrim Church, Pomona, is seventh on the list, with 37. Other Pacific Coast churches having twenty or more subscribers are: Plymouth of Seattle, 28; North of Berkeley, 27; First of Redlands, 27; First of Oakland, 24; Ontario, 24; Claremont 24; Long Beach 20; San Jose 20.

In an editorial note concerning the death of James Louis Gillis, California State Librarian, the Library Journal says: "California has been one of the pioneer library states of the Union, especially in the development of the county system and Mr. Gillis in the State Library has been the radiating center of useful and progressive influence. He was not only vigorous in his own state in such new development as the county library system, which is largely credited to him, but was always responsive to appeals for information and co-operation from other parts of the country."

The Rev. Henry K. Booth, pastor of the Congregational Church at Long Beach, and moderator of the Southern California Congregational Conference, says that Congregationalism in Southern California is facing now the most solemn responsibility, and the most sublime opportunity. He declares in a recently issued message and challenge that this is an epochal year, and that what they are and what they do will in an unexampled way affect the future; that upon their devotion, sacrifice and service rests as never before the Southern California Congregationalism of tomorrow; that the investment of strength and influence will bring larger dividends than they even dream of. And Dr. Booth challenges the Congregationalists of our Southland to pray and work and give this year as they have never done before to maintain there the Pilgrim Faith.

The September Report of the California State Board of Health says that Los Angeles has the only Japanese tuberculosis clinic in the United States. "The idea of such a clinic originated with the Young Women's Christian Association of Los Angeles, which raised the necessary funds for starting the work. The clinic is now under the supervision of the Los Angeles City Health Department, which makes provision for paying the salary of the Japanese nurse in charge. The Japanese Association and the Japanese Chamber of Commerce of Los Angeles pay the rent and supply all necessary equipment. The Los Angeles Society for the Study and Prevention of Tuberculosis furnishes the services of a physician, although Japanese physicians of Los Angeles also attend the clinic. A similar field of work is open among the large Russian population of Los Angeles, and plans for a clinic for these people are now being contemplated."

There are in California forty-nine high schools which employ trained instructors in agriculture. In the recent report of the College of Agriculture of the University of California it is stated: "Most of these are employed but nine or ten months a year. During the two or three months when farming operations are most active, these instructors are absent from their communities or remain there inactive in leadership. It was finally proposed to employ such instructors for three months in co-operation with the high-school boards. Where this is done the agricutural instructor from the high-school agrees to spend three months in agricultural extension activities in the district tributary to his high-school; the high-school board agrees to appropriate not less than two hundred dollars for expenses; the College of Agriculture, in co-operation with the United States Department of Agriculture, agrees to pay two hundred dollars salary for the work so done. In 1916, fifteen high-schools and their instructors entered into such an agreement. For 1917-18, it is proposed to extend the plan to forty-five such districts."

Church circles in the cities on San Francisco Bay would hold it a great loss not to have the Rev. Dr. E. R. Dille as pastor of a church in one of these cities—so long has he been here and so serviceable has he been all these years, Oakland, San Francisco and Berkeley have had his ministrations, and now it is to be Alameda, where he has entered on the pastorate of the First Methodist Episcopal Church. No other minister hereabout, outside our own denomination, seems so much a Congregationalist as Dr. Dille does. Dr. McLean and Dr. Dille were the closest of friends for many years; and for some time now Dr. Dille has served as a trustee of the Pacific School of Religion.

In his sermon last Sunday in the First Congregational Church of San Diego, the Rev. W. B. Thorpe asked, "Is the position of our nation as regards its entrance into the war such that we can properly seek for the divine help? And he answered: "I believe that it is. Our action has not been taken in haste but with great deliberation." Mr. Thorpe remarked further: "For many of us it became more and more difficult to pray to God for his blessing on our nation while we were waxing rich and prosperouss by standing aloof from the greatest conflict between right and wrong that had ever taken place on this planet. Some of our young men could not bear the reproach of it and went to France to take a hand in the conflict, that their own consciences might at least be clean. It was a tremendous relief to many of us when Germany announced a course of unrestricted warfare on all neutral commerce. The last argument was taken away from those who were unwilling to fight for others, but only when they themselves were attacked."

The California Christian Advocate reports a great deal of drunkenness at the time when the young men from the bay cities recently took the train at the Oakland mole for American Lake. "Young men accustomed to decency and clean surroundings were compelled to occupy seats in the same cars with sodden specimens of humanity, beastly drunk. If there is no way for the government to stop such conduct among the men before they take the trains, it is only fair to ask that decent, self-respecting, clean young men shall not be forced to occupy the same cars with them in a thirty-six hours' run. We have been talking about a selective draft. Let this be rigidly enforced and cars provided for young men whose habits of life are of such a character that they not only debauch themselves, but force their uncleanness, not to say filthiness, upon their neighbors. Even the city of San Francisco, with its more than four thousand places where alcoholic beverages may be secured, provides ambulances and policemen to remove drunken men from the public gaze. That there is no possibility of any reform upon the part of the dealers in alcoholic beverages, that they have no patriotism to appeal to, goes without saying. But we appeal to those who have the power, to see to it that when the next group of soldiers leaves for any training camp, special cars be provided for the drunken soldiers, and they be compelled to live together until they awaken to a sense of their own degradation or reach a camp where they are compelled to live decently. Language is inadequate to express the disgust of men who looked upon the scene at the Oakland mole or to describe the grief of mothers and sisters, who saw their sons and brothers herded with men who had debauched themselves in what some of them described as one last drunk."

Anna C. Jamme, the director of the Bureau of Registration of Nurses, says: "The importance of the training of nurses is becoming more accentuated, as we realize the tremendous demands that will be made upon the nursing forces of the country.The demand for well-trained nurses has always exceeded the supply, even beore the demand for war service came. The need for more well-educated women as superintendents of schools of nursing, supervising head nurses and instructors of students, has always been felt. Now that many of our most capable women will be required for service in Europe, it will be necessary for the schools of nursing to put forth every effort and utilize all their facilities in the training of their nurses that they may be capable of measuring up to the work that will surely be before them after they graduate. A large number of nurses will be needed in the reconstruction work that will follow after the war, and it will be necessary to bring to this duty women who have good fundamental education, which will give a breadth of view and a high conception of the importance of the work. With this before us it is extremely gratifying to know of the prenursing courses now under way in the universities of Stanford and of California, by which a young woman may combine her university with her hospital training and receive her degrees from both institutions. This will lay the foundation for the future hospital and training school administrator and for the public health worker. Many of the high schools of the state are also contributing very largely to the education of the future nurse by institutions special classes and appointing special instructors for nurses now in the training schools and by their co-operation with the educational requirements of the State Board of Health for entrance to schools of nursing after September, 1918. This democratic system opens opportunity and makes it possible for every girl to prepare herself for a useful profession and for a service that offers unlimited opportunities."

WIDE RESPONSIBILITY FOR THE WAR RECOGNIZED IN A PULPIT PRAYER.

It was gratifying to hear a minister say something in his prayer last Sunday about our responsibility and the responsibility of all the other nations and peoples of the world for the conditions which made possible, perhaps inevitable, this world war. We thought then of the words of John Greenleaf Whittier written long ago:

"The land is red with judgments. Who
Stands guiltless forth?
Have we been faithful as we knew,
To God and to our brother true,
To Heaven and Earth?
* * * *
"God reigns, and let the earth rejoice!
I bow before His sterner plan.
Dumb are the organs of my choice;
He speaks in battle's stormy voice,
His praise is in the wrath of man!"

THE ASSOCIATION HUT.

In the highest sense the Y. M. C. A. hut at camp is a social center. It grants men the satisfaction of unconstrained fellowship at the only place in camp life where the normal and wholesome comminglings of civic society can be freely imitated. The Association hut, therefore, is in every sense a safety valve for inclinations to which military habit allows practically no other outlet. The religious meetings, the concerts, the athletic bouts, the motion picture shows, the various kinds of entertainments which have so natural a place in the life out of which the soldier is drawn, are reproduced in the Association hut under conditions full of reminder of what has been normal and attractive to the new recruit heretofore. This undoubtedly is the reason why the soldier off duty gravitates to the Y. M. C. A. huts at once, why the Y. M. C. A. hut is crowded in every camp every night, why the men stay eagerly listening to and looking at every form of diversion provided for them through all the vacant hours intervening between evening mess and taps.

What dismal depression the men would suffer in those idle hours if the inviting Association center with its vari-

ous atractions was not standing in the midst of the camp! What listlessness and homesickness and despair! No man can even afford to tax his imagination for the answer. There are too many evil pictures of realized reality that can not be escaped in this dark hour of the world; there is no occasion to dream out others. And happily it is not necessary to try to imagine what American army cantonments would be without the Y. M. C. A. among them, for the Y. M. C. A. is fortunately there and in every camp, one building for every five thousand men. The Association also is keeping up its work with secretaries and buildings at all the important naval stations. For although the Association has no taxing power to maintain its enterprises and must be dependent upon the gifts of those who believe in its work, it has nevertheless been as strenuous as the government itself in the policy of doing whatever the need of the hour demands to be done, quite regardless of cost.

The Association, therefore, by an extraordinary feat of faith and daring, has expanded its army and navy undertakings just as fast as the government itself has sexpanded the army and navy. Today in ratio of development, the National War Work Council of the Young Men's Christian Association stands abreast of the federal administration itself, and its progress in its intangible task of keeping up the spirits of the men and equipping them with moral stamina sufficient for the strain upon them, bears very favorable comparison with the government's progress in equipping the men with uniforms, arms and ammunition.

The Association is carrying on in the army a program of work whose virtual motto is "Do everything for the enlisted man," but nothing else that it does appears to command such universal appreciation from the soldiers as the provision of pens and ink and paper to write letters with, and the table and chair that make writing comfortable. A stub pencil and a bit of scrap paper and the back of a board held on a fellow's knee would be the average private's only resort for letter-writing if the Association was not at hand. And the letters that are being written in the camps —such mountains and mountains of them—are in great part to be credited (at only one remove of indirect influence) to the Association's helpful presence in the midst of the soldiers—they are written because the Association makes it so easy to write.

And what those letters signify! There is scarcely in the whole mass of them any element at all of the formal correspondence with which the business world crowds the United States mail in times of peace. These men, almost without exception, are "writing home" often to father and mother, oftener to friends, and doubtless oftenest of all to sweethearts, but all sending back messages from the strange new life of the camp into the quiet and humdrum life of the circles of peace which already to the homesick writers seem dismally far away. Awkward and tangled lines, no doubt, these hundreds of pens are scrawling across the Association's lavishly supplied writing-sheets, but those very lines are weaving tremendous cables which are going to hold these young men, more than anything else perhaps, to the home influences that challenge them to keep true in the great service to which they have committed their lives. Every letter sent out of the cantonment to a good family and to upright friends means one more clutch on the soldier's soul to keep him from slipping into forgetfulness and recklessness and riot. Yes, even the letters sent back to less worthy associates may exercise a certain moral force in keeping alive the wish to return to one's friends wearing at least the badge of a loyal and honorable soldier. A soldier can't sign his name to a letter going "back home" without implying by it a pledge that home shall have no couse to be ashamed of him.

A VISIT TO THE CANTONMENT CITIES.

E. Guy Talbott.

Since war was declared with Germany, as representative of the Committee on Inter-Church Federations of the Federal Council of Churches, I have visited twenty-nine military establishments, the object being to hold conferences with the ministers, Y. M. C. A., Y. W. C. A., Army Y. M. C. A., chaplains and representatives of the Fosdick Commission, the War Department's Commission on training camp activities.

The camps visited were on the Pacific coast, along the Mexican border, and in the South. Several of the cantonments are located near small towns, the smallest of all being Deming, New Mexico, 80 miles from El Paso. El Paso lost the cantonment because she was unwilling to clean up. Last May there were between seven and eight thousand prostitutes openly plying their trade in El Paso, catering especially to the men in uniform. Lawton, Okla., has a population of eight thousand. At its doors are both the National Guard cantonment and a large aviation camp. While the cantonments near the small towns bring tremendous problems to the churches of these towns, in the main the moral conditions are better than in the larger ones. There are a few glaring exceptions to this rule.

The most important military city of the United States, from the standpoint of the number of camps, is San Antonio, Texas. There are five military camps near San Antonio: Camp Funston with about ten thousand detached units, Fort Sam Houston with from five to ten thousand of the regular army, Leon Springs Reserve Officers' Training camp, Camp Travis, where 46,000 of the drafted army are stationed, and Kelly field, where there are 20,000 aviators.

The commercial interests of San Antonio are making more efforts along different lines to exploit the soldiers in the various camps, than in any other cantonment visited. A fifty thousand dollar amusement park is being put up at the edge of Camp Travis. There are almost a score of five-cent dance halls scattered through the town, and numerous other low amusements, nothing short of dives, catering to the men in uniform.

The churches of the city are making every effort to meet the tremendous responsibility of ministering to 10,000 visitors, but are absolutely swamped. The larger churches, not only in San Antonio, but in most of the cantonment cities, are opening rest rooms in connection wth their downtown plants to meet the needs of the soldiers while in town. In every city the local Y. M. C. A. Building is overrun. This puts an added responsibility upon the churches to help meet the need usually met by the Y. M. C. A.

Those cantonment cities which have no central Y. M. C. A. Building have an added responsibility upon their churches. Some institutions of a social center nature must be provided in every one of these cantonment cities. In some cities these institutions are under the drection of the Fosdick Commission, in some cases under the local Chamber of Commerce, and in some cases the War Council of the Y. M. C. A. is putting in special buildings in the cantonment town where no local Y. M. C. A. exists.

The chief function of the Church in the cantonment cities, that is so far as the soldiers are concerned, is the welfare of the men in uniform while they are in the town, and to keep the community environment up to the highest possible level. The function of the army Y. M. C. A. is the safeguarding of the men while they are in the camp. In some cantonment cities it was originally planned to establish denominational plants on the edge of the cantonment to practically duplicate the work being done by the

Y. M. C. A. within the camp. It seems to be true in practically every one of these camps, however, that the churches will do their best work, and the denominations make their largest contribution, when they center their activities around the local churches and do not attempt anything that would seem to duplicate or be in competition with the work of the Y. M. C. A. within the camp. Every one of these cantonments has from 30 to 85 Y. M. C. A. secretaries working in from five to nine buildings.

The religious needs of the boys in the camp are amply met by the Y. M. C. A. and the chaplains. It is a vital matter that the churches in cantonment cities take care of the men while in the town. They are in far greaer danger when in town than when in camp. They are not under discipline when in town and are subject to all the temptations which beset the soldier when off duty.

The outstanding moral problem in practically every one of the twenty-nine camp sites visited was not the problem of the boys in camp but the problem of the young girls in the town. This is especially true in towns where they heretofore have had no military establishment. Hundreds of cases could be cited where young girls have been ruined in these cantonment cities and the fault should not all be put on the soldiers, but rather to the girls themselves, and back of that their home and community environment.

The lure of Khaki and brass buttons simply turns the heads of these girls. Liberties are permitted with men in uniform that would not be tolerated under any other circumstances. Harmless flirtations too often develop serious consequences. Extreme care needs to be exercised in the popular custom of taking soldiers home to Sunday dinner following the church service and the same care needs to be exercised regarding the characters of the men in uniform who are taken into the homes where there are young girls, as of any other men. The work of the Y. M. C. A. War Council is of vital importance in safeguarding the morals of the girls in the cantonment cities. Too much stress cannot be laid on this aspect of the church's work in the cantonment cities. With the experiences of the European countries and England to guide us we ought to be saved from some of the serious mistakes that have resulted in such social demoralization and breaking down of the family ties.

A SAN JOSE PREACHER TURNS HIS FOES INTO FRIENDS.

The Rev. William Stidger, pastor of the First Methodist Episcopal Church of San Jose, having been very active in the work for moral reform in that city, was made the subject of a bitter concerted attack with the intent of killing his influence in all movements for civic betterment if not actually driving him from the city.

Not a few good citizens had been rallied against him, having been led to believe that he was slandering their city, misrepresenting the soldiers in general, and also saying things in some of his addresses that girls ought not to hear.

The Merchants' Association called a special meeting to consider matters, and at its opening the large majority of the members present were of opinion that Mr. Stidger was "an undesirable resident."

When the chairman of the meeting asked, "What are we here for?" no one responding, Mr. Stidger, who had put in an appearance, arose and said that if they would give him the privilege of the floor he would set the ball rolling. When this was voted for him, he said in way of introduction:

"I am appearing before you today because it has been publicly announced that you are to discuss what I have been said to have said. I know that there are a large majority of thoughtful men in this organization, and that you will not be given over to hysteria. If I had thought that you were not poised, judicial, thinking men, I would not have been so foolish as to have come here at this time. But I have trusted that in the group here represented we ought to have calm, poised, careful judgment in any matter.

"Another reason why I have come is that I believe that men appreciate, and respect and understand each other much better when they meet face to face and I have yet to see the man or the group of men that I am afraid to meet face to face, for the simple reason that, whatever I do, I do honestly and sincerely. And honesty and sincerity are the best weapons to produce confidence that I know. I have always had the theory that when men get to knowing each other and understand each other that they generally respect each other.

"The third reason why I am here is to give you the facts in this entire matter. The opinion of some of the people of this city, and the judgment of others has been formed without the facts."

Mr. Stidger then proceeded to give them the facts; and this is the way the San Jose Mercury tells the story of what happened then: "As he went on the tenseness of a hostile atmosphere softened and relaxed, till a feeling of serenity and good humor settled down upon the assembly and 20 minutes later the merchants were heartily shaking the pastor's hand, expressing their confidence in him, and several who confessed to differing with his methods were now convinced of their honesty and sincerity.

"The end of the meeting came when J. S. Williams said that he was one of those who signed the petition, but admitted that he had not fully understood the mater, he was sorry the meeting had been held and moved the adjournment which was carried.

"One of Mr. Stidger's strongest supporters was Mr. Bodley, a real estate agent of Palo Alto and San Francisco who stated that he had picked up a newspaper on his way to San Francisco, read the report that the meeting was to be held, and promptly came over on purpose to tell them they ought to be ashamed of themselves for criticizing a man who saw what the whole town would see in three months' time.

"He said that President Wilbur of Stanford had made statements far more direct than Mr. Stidger. He had also refused to allow a soldier on the campus, neither would he allow a girl there without a chaperone. 'I want you to know,' said Bodley, 'that Palo Alto is at your back in your protective measures, because what Mr. Stidger said is true.'

"Dr. P. A. Jordan stated that if Mr. Stidger was driven out of the town, there would be many prominent citizens to reckon with.

"John D. Crummey stated that he had come back from a journey through the States, not knowing what Mr. Stidger had said, but prepared to say exactly the same things, and even yet he would say them. He had two daughters and was not afraid that they should know the truth."

In the course of his talk to the men of the Merchants' Association, Mr. Stidger showed that the reporters in taking only fragments of a certain address of his had grossly misrepresented him.

We quote here some of the things that he did say—the bad as well as the good. All people who have at heart the welfare of humanity ought to know the bad, and there is

much of it that very many persons have no idea of.

Mr. Stidger said, concerning the soldiers:

"There never has been a cleaner, finer army raised since Cromwell's great Christian army, which saved England to the common people. Not only is our present army the largest that was ever raised in the history of the country, but it has the highest standard of decency. Col. Slade said to a Y. M. C. A. worker in San Francisco, speaking of the first training camp that the first man caught drinking would be dropped from the camp, that no officer was fit to hold in his hands the lives of our boys who was a drinker. The second standard was that no man in that camp known to frequent a house of ill-fame would be kept in thecamp,because no man who could not control himself had any more right to be an officer over a lot of clean boys. Third standard in that camp was that no man known to use filthy language could survive that camp. Eleven hundred men of these officers signed the Y. M. C. A. 'Covenant of Personal Cleanliness.' This means that the officers of this great new army mean business, that they know that they are engaged in a serious life and death business and that the high and holy task of the leadership of this great, clean, new army is worth any man's taking to the task a clean mind and a clean body with a clean soul back of it. I hereby pay my tribute to the bravest and the cleanest army that the world has seen since Oliver Cromwell asked his men, fighting for freedom of the common people, to get on their knees and pray before going into battle, and then, to show that they were not mollycoddles they took the English throne from the monarchs and saved the rights of the common people. Cromwell's prayer was 'Oh, God, we have hard fighting to do today. If, in the midst of the battle, we forget you, don't forget us.'

"As I have said, in regard to our great army, it is, perhaps the greatest and cleanest army that has ever been raised, but because I say that; and because I believe that; does not mean to say that I abrogate my rights to speak of some of the dangers of the army. The honest soldier himself does not want his sins to be covered up. He is not afraid of the truth. . . .

"We must face these things. When you read that Dr. Harry Ward of Boston University said the other day at the College of the Pacific that venereal diseases in France during the first eighteen months of the war increased among the civilians from 14 to 45 per cent; and when you read that such a prominent authority as Hilton H. Railey in a series of thoughtful impressive articles on this subject in the New York Evening Post says 'the imagination may stretch itself without much chance of exaggerating the danger'; when you know that every day, as I have said, preachers and leaders are receiving communication after communication from Y. M. C. A. secretaries and those who know this camp problem saying, 'The problem is not the problem of the soldier and the prostitute, but the problem of the soldier and the unchaperoned girl from all walks of life'; when you know that Secretary of War Baker said under date of May 26, speaking of the very conditions which I was discussing, 'We are not going to be able to obtain the conditions necessary to the health and vitality of our soldiers without the full co-operation of the local authorities in the cities and towns near which our camps are located'; when we know that Dr. Exner of New York, an international authority on this whole question, says, 'The greatest evil of camp life to society results from shattering ideals, lowered standards, sensualized minds, and perverted practices, which are brought into home life by these men who represent in a large measure the cream of the young manhood of the nation'; I say, when you know all of these things, you cannot, as thinking men, say that I was unwise or outside the bounds of my duty to inform not only that class of matured leaders but the city of the dangers.

"The last thing I want to call to your attention is the fact that in other cities, and openly, wihout gloved hands, this honest question is being freely discussed. San Jose will see that instead of being a great monster I am just an honest man trying to protect your homes from sorrow and pain.

"Francis Sayre, of Williams College, son-in-law of President Wilson, has not been afraid to speak openly and frankly of this subject. I quote from his experiences in Mexico.

" 'One problem faced by the association is of even more vital importance to the man than to the soldier, yet of supreme importance to both. The problem of army morality has never yet been solved. A high Canadian authority says that in the Canadian army at the front today, more are disabled from service by disease from immorality than by the shot and shell of the enemy. Whether immorality is licensed and permitted under strict limitations by the governmental authorities, as France, or whether it is officially ignored and largely disregarded, or whether the military authorities place their faith in the modern military prophylactic treatment, the results are equally deplorable. If the problem is menacing to a fighting army, it is doubly so to an idle one. . . .

" 'They say I've got to go down the line!' cried a boy to me at one of the border camps a few weeks ago. 'I've always lived straight, and God knows I want to; but they say every man in this company has got to go down the line. Last night they took out one of my tentmates, and my turn comes next. What am I going to do?' "

"A friend of mine, one of the Association secretaries on the border, told me he was awakened one night by hearing a man crawling under the flap of his tent. He challenged the intruder. 'Forgive me,' came the reply, 'I didn't mean to waken you. The fellows over in my tent are talking such rotten stuff that I knew I would fall if I stayed there. I'll be all right if you'll only let me sleep in your tent.' There, on the ground by the side of my friend's cot he spent the night.

"The pity of it is that in many cases men want to live decently, and the public opinion of the company won't let them."

In closing Mr. Stidger said: "Now what I want to call to your attention is this: that Mr. Sayre, the son-in-law of President Wilson, discusses these matters openly and frankly and nobody attempts to make a martyr of him, nor talks of burning him at the stake. Instead of that he is sent to France to work among our own American soldiers. Why? Because the war officer and the officers of the Army and the Y. M. C. A. men, and the soldiers themselves want help in this matter. They need it. They are not afraid of the truth. And the sooner we create a public sentiment wide spread that it is a traitor act to make oneself inefficient in the army through disease of this nature, the quicker the war will be won!"

DR. DU BOIS ZDECLARES THE UNITED STATES HAS NEVER REALLY FACED THE PROBLEM OF THE NEGRO.

In a recent address in the East Dr. Du Bois, author of that thrilling book of some years ago, "The Souls of Black Folk," declared that the United States had never faced the problem of the negro, had made him and his interests a

side-issue, and that the nation would never be able to think straight until it did really face this race problem.

There is certainly food for thought in what Dr. Du Bois said.

A New York Post correspondent wrote concerning his address:

He showed how at successive periods in the history of the country the issue had been dodged until at present 1,000 negroes who attended a special camp for officers similar to Plattsburgh, were having their commissions held up by the War Department.

Dr. Du Bois showed how the problem of the negro had been sidestepped during the Revolution, when a few negroes who fought were quietly freed; how the country expanded and people thought the problem dealt with until it became apparent that the additions to the country were simply for the extension of slavery; how the Civil War was not waged on the issue of slavery, but on the issue of the extension of it.

"The man called the Emancipator said repeatedly what he was fighting for was the Union, and that he would maintain slavery to preserve the Union," said Dr. Du Bois.

The plantation system which followed the Civil War was a caste system for negroes, he said, and the negroes are bottled up in the South on a scale of living far below that of any civilized land.

"The trade unions have organized to keep the negro out of the North," said Dr. Du Bois, "and, for instance, by the constitutions of the unions no negro can become a railroad switchman.

"Now comes the world war, and I am free to confess I am one of those who believe the war ought to be fought. I know how horrible and nasty war is. But I am one of those who have seen how horrible and nasty peace can be."

Dr. Du Bois then referred to the "mudsilt" theory of society, according to which there must be people at the bottom of civilized society who canont be raised. He then said he was curiously unmoved at what the Government had done to suppress free speech.

"But I know how many subjects there are which you can discuss, but you won't. The negro problem is not intricate. You simply cannot get people to listen to it. You would be astonished at the difficulty with which the Conference of Charities and Corrections could even be got to discuss the problem."

A PREDICTION — IF CAPITALIST EXPLOITATION OF ASIA CONTINUES.

At the recent meeting at Buport, L. I., of the Inter-collegiate Socialist Society, Mr. Lappat Rai, an Indian Nationalist said:

"There will be a greater war in twenty-five years which will put this war in the shade, if the European nations go out with their exploitation of India and China."

"The Hindu suffers not from want of civilization," said Mr. Rai, "but from having been civilized. The problem of the Hindu and of the negro and cognate problems are not local, but world problems. The question is not whether the world can be half democratic and half autocratic, but one-tenth democratic and nine-tenths autocratic. The vast bulk of the peoples of the world live in Africa and Asia. Do you see any proposals as to how the populations of Asia and Africa are to be included in the new democracy after the war? And yet plans are being made for a world peace, a lasting peace. The Asiatics are being treated as if they were cattle to be disposed of at the will of those who hold the political strings.

"We are not in a position to assert our rights in the only way they can be asserted by the weapons of modern civilization. We are learning that we were wrong in our conception of civilization. We are learning that to be civilized is not only to be ready for aggression, but to be aggressive.

"When the 750,000,000 people of India and China learn this lesson of civilization from you, what will happen to the world? Only one small nation on the Pacific Coast has shown how quick they are to learn. They are civilized now. The Japanese is allowed to come into the country because of a gentlemen's agreement. He has become a gentleman. The Chinese despite his traditions of an ancient art and culture, is not a gentleman.

"Most of the wars in Europe in the eighteenth and nineteenth centuries were fought for supremacy in Asia. The possession of India by one nation is a standing menace to the peace of the world. It is as possessors of India that the English have learned to be aggressive and defiant. As possessor of India, England became a world Power. India controls practically the whole of Asia. With Indian blood and Indian money England has built up her empire. It is to preserve that, to dominate the land and sea routes to India—the Mediterranean, Egypt, the Arabian Sea—that they are fighting, and not for anything else."

Mr. Rai scathingly indicted the English administration of Indian affairs.

"From a nation of artists, thinkers administrators, and warriors—the word is no longer in disrepute—they have reduced us to a nation of dependents,' he said.

Of the 90,000,000 pounds of revenue raised annually in India, said Mr. Rai, 25,000,000 pounds was spent on the army and 4,000,000 pounds on education.

"Thirty to forty million pounds are sent to England every year for so-called 'home charges,' for their kindly services in looting us,' he said. "After the expenses of Government are defrayed, it leaves an average income of 10 pounds a year in a country supposed to be one of the richest in the world. Trade figures have doubled and trebled, and also railway mileage, but the industries are all in English hands.

"As no man can be happy under slavery, so can no nation prosper under political servitude. Political slaveries are a curse to the world. If individual theft is a crime, organized theft is a greater crime. Unless organized theft of nations by other nations is put a stop to, all this talk of world peace is a sophistry. People who talk of democracy and liberty and humanity and do not mean it are greater enemies of the world than those who openly avow capitalism and imperalism."

We would not spend our days and years in selfish enjoyment simply of that which others have wrought out for us. Remembering that the world is not yet fully redeemed, that the spirit of brotherhood and self-renouncing love is the only cure for its trouble and unrest, we, too, would join the noble fellowship, and keep faith in our day with these high principles, with this redeeming love.—Rudolph Freeman.

The more we thrill with human sympathy, the more we thrill with Godward love and adoration, for, at our best, we always know that God is greater than our hearts, and that, whatever comes, we shall not be confounded.—John White Chadwick.

THE NATIONAL COUNCIL'S TERCENTENARY CORRESPONDENCE COURSE.

(Second Section.)

Adults interested for themselves or the young people in the Tercentenary should send to the National Council, 14 Beacon Street, Boston, for Bulletins One and Two which give the details of the Correspondence Course and its honors. The work of the first year is indicated by One Hundred Questions, of which 1-21 were given a month ago. Below are 22-44, with answers to some. The answers to the others can be found in Pilgrim Deeds and Duties. Keep this article for reference. Another section will appear in this paper next month.

22—Of what part of Ameica did The Pilgrims expect to take possession?

23—What land did they first sight and why did they not go on to their original destination?

24—Why did they frame and sign a compact in the cabin of the Mayflower?

25—What are some of the important points in that compact?

26—What explorations did they make before selecting Plymouth for their settlement?

27—What is the tradition about Plymouth Rock and what is the present condition of the Rock?

28—What kind of houses did they build that first winter?

29—What are some important facts about William Bradford?

30—What is the story of the manuscript of Bradford's history of the Plymouth colony?

31—What difficulties did they have in securing food?

32—How much sickness and death did they have during the first winter?

33—What are some important facts about William Brewster?

34—What qualities of character did the Pilgrims show in their trying experiences?

35—How did their relations with the Indians differ from those of most of the white men who came to this country?

36—What are some of the facts about Myles Standish?

37—How many Pilgrims joined them during the next two years and was their coming a help or a burden?

38—How were their relations with the English business company that they brought with them to this country continued and finally settled?

39—How did they observe Sunday, Christmas and Easter?

40—What Thanksgiving and Fast days did they observe, and what was their attitude toward prayer?

41—What was the condition of the Plymouth colony at the end of three years?

42—Why do we feel that it is an honor for us to have them considered the Forefathers of all American Congregationalists?

43—What monuments have been erected intheir honor?

44—How else can we honor their memories?

22. They expected to occupy territory between the Hudson and Delaware Rivers.

23. They first sigthed Cape Cod but sailing southward they encountered dangerous shoals and decided to go no farther, the winter being at hand.

24. As their charter did not cover this region some of their employees planned to disregard all authority after they landed. This compact established a government over them all.

26. They needed for their settlement a good harbor, arable land, a supply of fresh water, trees for lumber, and a place that could be fortified. They explored Cape Cod on foot, and in their small boats skirted the shore. In these expeditions they were attacked by Indians and found cornfields and other signs of habitation. They had many delays before they landed at Plymouth (so named by Captain John Smith several years before) which met all their requirements.

27. The tradition is that the rock was used as a landing place. It is well established by the recorded testimony of Elder Faunce in 1741, who then was 95 years of age, and in his boyhood had often heard the Pilgrims speak of it. In 1774 it was drawn up on the shore by twenty yoke of oxen. The lower part split off and was left. The portion moved is now covered with a canopy.

28. The houses were built of logs, plastered with clay in the cracks. The roofs were thatched. The chimneys were of wood, lined inside with clay.

30. Bradford wrote a history of the colony, from which various early authors quoted. It was placed in the Old South Church, Boston, but disappeared mysteriously during the Revolution. About sixty years ago it was discovered in the library of the Bishop of London, England. In 1897 it was presented to this country and now is in the State House, Boston.

31. They found themselves inadequately supplied with fishing material; there were none from whom they could purchase provisions; their enfeebled condition made both farming and fishing difficult, and expected supplies failed to arrive from England.

34. Faith in God, remarkable courage and an unshaken determination were among the fine qualities they revealed.

35. They paid the Indians for everything they took and faithfully kept their treaties with them, which all the white men did not do.

37. In November, 1621, the Fortune came with 35 more Pilgrims who unfortunately were not sufficiently supplied with provisions; but many of them were fine men who strengthened the colony.

38. The arrangement with the English Company proved satisfactory to neither side. The reduction by death of the working force of the Pilgrims, their delays and misfortunes, the loss of a valuable cargo sent to the Company and the repairs on injured boats greatly reduced the expected profits. The failure of the Company to send needed supplies, their interference in th affairs of the colony, and the failure of the community plan in the colony handicapped the Pilgrims. Finally both sides agreed to drop the plan, eight of the Pilgrims becoming personally liable for the amount the Company demanded, 1800 pounds, which was to be paid in annual installments of 200 pounds. This was done.

39. Christmas and Easter were not observed because they seemed so closely associated with Roman Catholic forms. Sunday was kept with care, both for rest and worship, and was a great boon to the hard pressed Pilgrims.

40. They had no regular Thanksgiving and Fast days, but observed them as circumstances called for them. They had ninety Indians as guests at their first Thanksgiving. They were pre-eminently men of prayer. It was their "vital breath."

41. Of the 233 Pilgrims, who had come thus far and constitute those commonly called the Pilgrim Fathers,

about 180 were living. They had about thirty small houses and several community buildings. They had commenced to apportion land to individuals, farming and fishing and trading were well under way. They had learned how to handle both the Indians and irresponsible settlers. Trial by jury had been established. The colony though small had become one of America's permanent institutions.

42. We are proud of our relation to them not only because of their fine, heroic Christian spirit, but also because they led the way for all America in a way for the world along the path of democracy in government and spiritual freedom in the church.

43. Tablets have been erected at almost every point in England and Holland associated with their history, and there are notable monuments at Provincetown, Plymouth and Duxbury in this country.

44. We can protest against slurs on their good name, familiarize ourselves with their history, practice their principles, imitate their spirit, uphold the church they established here and join in some worthy memorial that shall perpetuate their memory.

EDWIN H. BYINGTON,
Chairman Correspondence Course Committee.

NEW ENGLAND AGAIN REACHES OUT A HAND TO CALIFORNIA.

MILFORD, CONN., Oct. 20, 1917.

Editor of The Pacific:

So many have sent words of appreciation for the news letter sent from the east to The Pacific that I have stolen time to send another bit of news for you.

Yale School of Religion has opened, showing a strong presentation as compared with other departments of Yale and compared with other seminaries for this year. The following interesting facts have been secured:

Number enrolled in The Schoool of Religion, 78.

Number according to denominations: Congregational, 21; Methodist Episcopal, 21; Disciples, 16; Baptist, 6; Presbyterian, 3; Episcopal, 2; Mennonites, 2; Christian (Newlite), 1; Church of God,1; United Brethren, 1; Lutheran, 1; Reformed, 1; Evangelical, 1.

Number from geographical areas: New England, 18; Middle Atlantic, 7; Southern, 11; Middle West, 27; Pacific Coast, 2; England, 5; Other countries, 8.

Number enlisted in war matter, 23.

Number candidating for Ph. D., 4.

The Lyman Beecher Lecture for the year is given by Rev. Henry Sloane Coffin, D.D. The Nathaniel Taylor Lectures for the year are given by Prof. George M. Stratton of the University of California.

Dean Brown is, along with others of the faculty, giving freely of time in matters pertaining to the war. It is somewhat interesting to note that Dean Brown and Dr. Day now so near each other, have each been honored so recently by the National Council.

Marshall Dawson is serving in the dual capacity of Chaplain of the Connecticut (State) Agricultural College, and minister of the Second Congregational Church of Mansfield, at Storrs. He reports that last year he served his first apprenticeship as slave to the furnace in a full-sized New England parsonage and succeed in putting in enough anthracite to run an ordinary hotel. He says that his achievements during the past year are as follows: (1) Married with the aid of three Boston preachers; (2) preached his first baccalaureate sermon; (3) discovered the Ten Lost Tribes of Israel when exploring the Bowery. He is speculating on whether he should not economize or something else and subscribe for The Pacific.

Rev. Harry R. Miles, after seven weeks of camping in Vermont, is back in his place at Dwight Place Church, New Haven, Conn. After the opening of his fall work, two members of each church organization met the Prudential Committee at an "Efficiency Meeting," where the head of each organization gave a five-minute statement of the aim and needs for the winter's work, after which suggestions and criticisms were invited. The meeting filled five hours, including one for supper and sociability and proved so suggestive that it is now to be repeated. Two brother pastors have the past year lived in the Dwight Place parsonage, which was renamed "The Monastery." Mr. Miles is president of the Connecticut Association of Congregational Ministers, and chairman of the standing committee of the Connecticut Conference. Rumor has it that Dwight Place Church has the largest average attendance upon the Sunday services of any Congregational Church in New Haven.

Dr. Day of Bridgeport is growing in popularity each month. He is sought by organizations far and wide to address them, and he is speaking things of great immediate value to the people of his city, which is the largest city in Connecticut and in many ways one of the most significant manufacturing centers in America.

Leslie B. Briggs, who is at Milford, Connecticut, finds that he has gone to a church that seems awake to the demands of the hour; inside of nine months' time they have taken the following action: Voted to unite with another Congregational Church in the town, and thus after being in existence since 1639, give up their identity as old First Church. The vote was unanimous, but the other church failed to get a majority in favor. Then they called a man who is a member of the modern school in Religious Education and stands for a purified membership as the essential prerequisite to an awakened church. They have voted to turn the seats to face the other way, thus enabling them to build their fine new organ in its proper place in the church and permitting people to enter the front door of the church without facing the audience; this arrangement of seats facing the front entrance is a thing of 93 years that being the age of the present church building. Lastly they have voted to install the graded system of work in the Sunday-school. Along with these movements of life there is a strong agitation for some kind of an adequate parish house.

Horace Greeley told young men to go west, and that was good in his day, but it occurs to some of us here who have been west that just now the real opportunities for molding a telling sentiment are in this New England section. Boston has its due share of Christian Science, but outside of that there does not seem to be such an abundance of spineless religion as is found in some parts of the west. There is little or no pro-German sentiment here and the families are offering their young men with a most creditable degree of willingness. About as unpopular a thing as can be found here is any movement on the part of the young man or his friends to get him exempt. The church has no small part in creating the right sentiment in this repsect.

LESLIE B. BRIGGS.

God bless the good-natured, for they bless everybody else.—Beecher.

Unless action is preceded by forethought it is likely to be followed by repentance.—Governor McCall of Massachusetts.

NOTES AND PERSONALS.

The National Council voted to send President Blaisdell of Pomona College as a fraternal delegate to the Kumaia churches of Japan.

The October number of "The American Missionary" had fine pictures of the North Congregational Church of Berkeley—of the exterior and the interior.

Next Monday at the meeting of the ministers in San Francisco there will be reports by delegates to the Conference meeting at Eureka. A good meeting was anticipated despite the fact that distance made inevitable a small attendance.

The Rev. R. B. Whitaker is much in demand. Last week we chronicled the fact that a call had been given him to the pastorate at Sonoma. And now appears a letter from Paradise stating that the church at that place has given a unanimous and hearty call.

Friday evening of this week Mission Congregational Church, San Francisco, will give a recepton to the new pastor and his wife in the church parlors. Friends of Mission Church and of Mr. and Mrs. Isaacs are cordially invited to attend, and enjoy the program and fellowship.

This week the Rev. A. S. Donat, of First Church, Oakland, joins the Congregational ministers in California who have already entered on work at the army cantonments. He is assigned to San Diego and will have direction of the programs of work, religions, social and recreational, at several camps.

Rev. R. W. Rogers, who has for over two years been acting as stated supply of the Alvarado and Centerville Presbyterian Churches of Alameda County, and who is at present occupying these pulpits, has met with encouraging results—the membership having been nearly doubled in that time at the former place and the budget is increased by fifty per cent; while at Centerville, which is one of the oldest churches in the State of that denomination, the manse has been improved and painted.

A farewell reception was given Dr. and Mrs. Miles B. Fisher at Plymouth Church, Oakland, last Saturday evening. It was under the auspices of the Ministers' Wives' Club, by which a beautiful picture of the University grounds, showing especially the Campanile and the Sather Gate entrance, was presented to Mrs. Fisher. There were around-the-table talks in which were voiced the esteem in which Dr. and Mrs. Fisher are held, along with the regret at their departure, and yet with gladness, because of the field of wider usefulness on which they are entering. The family left Oakland Wednesday morning. Their route will take them for a day's visit in Oberlin where Mrs. Fisher attended college; also a day at the National Capital. Home will be in historic Boston; office in the Congregational House on Beacon Hill, from which Dr. Fisher will direct the Missionary Education work in accordance with the action taken by the National Council at Columbus. We of the Pacific Coast will always think of him as ours, for it was here that he entered upon and carried on that work under the Congregational Sunday-school and Publishing Society, which, so ably done, commended him for the larger work to which he has been called.

In his sermon last Sunday in First Church, San Francisco, on the topic, "If Christ stood on Nob Hill," the Rev. Byron H. Stauffer remarked: "If Christ stood on Nob Hill he would look for the boarding house section and regard it as more important than the boulevards or the Barbary Coast. The boarding house is a youth's great halfway house between the country home he has left and the home he will acquire. San Francisco's lodging houses are the concern of the mothers from Bangor to San Diego. Their boys and girls are there. Christ's heart is there. It is the disturbing center of a great city. If Christ stood on Nob Hill he would be proud. You can't help cure San Francisco's sins unless you are proud of her moral achievements. He would rub His hands with delight at hearing the story of the city's past efforts, glow with enthusiasm over her marvelous power and declare it His supreme opportunity. Our hope is in the city. The cleanest place on earth is the big city. If all the inhabitants of Nevada or Vermont were suddenly gathered in a city without a city's moral precautions, they would produce a wickedness greater than San Francisco. I would rather raise a family of boys in a metropolis than in a hamlet. The great moral battles of civilization will be won in our cities."

A Central Union Church news item in the last number of The Friend, of Honolulu, says that the acceptance of the call to the pastorate by the Rev. Albert W. Palmer "has delighted every one connected with the church." Elsewhere in the same number of The Friend there is a sketch of Mr. Palmer in which it is said: "Mr. Palmer was enthusiastically received in Honolulu last summer when he supplied for several Sundays at Central Union Church and presided at the union open-air meetings then in progress on Sunday evenings. He is a splendid type of present-day pastor, thinker, able preacher, fearless community champion, practical business man, but withal, reverent, simple and sincere. While in every sense abreast of the times in religious as well as community life, it is his winsome personalty, his clarity of thought and directness of address which first attracts his audiences. Thus, while undoubtedly a scholar, it is other qualities of mind and heart which pre-eminently impress those with whom he comes in contact. . . That he is peculiarly fitted for the direction and personal presentation of religious work for young men is apreciable to those who have come under the spell of his strong and likeable personality. Sermons on such sub jects as 'A Religion That Will Stand Up in the Trenches' and 'Should One Appeal to Hatred or Moral Passion in the Conduct of This War?' are of the stuff from which character is made and can hardly fail of consideration."

SOUTHERN CALIFORNIA NOTES AND PERSONALS.

The Rev. W. W. Willard is supplying for First Church, Los Angeles, for a few Sundays.

In a district in Los Angeles in which are thirteen city blocks with about 600 houses, Berean Congregational Church is the only evangelical organization.

The contributions of Mayflower Church, Los Angeles, averaged over twenty dollars for the work of the church last year. The church ministers to many nationalities.

"Bakersfield has 1400 Mexicans in desperate religious need," writes the Rev. A. B. Case. And he adds: "Nowhere are found kinder-hearted people or those more urgently deserving a helping hand."

Los Angeles has the only Congregational Church on the coast for the negro. The name is Lincoln Memorial. The Rev. E. E. Lightner is pastor. The progress made since the church was established five years ago justifies it.

Southern California Congregationalism and many other good and worthy interests sustain a great loss in the death of Mr. Nathan Blanchard of Santa Paula. He was long time a trustee of Pomona College and a generous helper.

By a vote of 91 to 50 the pulpit of the Congregational Church at Santa Barbara was declared vacant week before last. The Rev. G. F. Greenfield who came to us about three years ago from the Presbyterians has been unable to restrain himself in extreme pacifist utterances since our nation entered the war. Hence this action by the Santa Barbara Church.

"A church in the open country" is the way the Rev. S. C. Carson writes of the Congregational Church at Panama, of which he is pastor. Panama is on the "Kern County Circuit." The people are the average farm people, some paying for their farms in installments; others renters—none having much from which to give, but many nevertheless giving sacrificially.

Rev. W. A. Waterman, of La Mesa, as he was returning recently from an attendance upon the Billy Sunday meetings in Los Angeles, sustained by the overturning of an auto stage a fracture of the collar bone and other injuries, rendering him almost helpless. He is being cared for at the home of his son-in-law, the Rev. M. A. Frost, of Lemon Grove, and is improving slowly.

The Rev. Arthur B. Pebbles has in San Diego County a circuit as large as the State of Delaware. He conducts the only religious services that are held in that territory. Many young people are found who have never attended a religious service of any kind. Socialism is the religion of many. Some persons were religious before coming here, but ther religion didn't bear transportation.

Hawthorne Church near Los Angeles is a community church and the only Protestant organization in a district having a population of 1500. Holland Burr, a graduate of Pomona College and of Union Theological Seminary, a loyal Californian and a devoted Christian worker, is pastor. The new church building, dedicated in December, 1916, is now practically paid for. Self-support seems to be not far distant.

Southern California's rustling field-worker, the Rev. E. Ellsworth Smith, has organized a Sunday-school at Wildwood, an artesian water ranching region thirty miles from Bakersfield, where no regular religious services of any kind had been held for sixteen years. Nine young people in this region make a trip of fifty miles a day for high school privileges. Wildwood will be cared for by Rev. H. E. Hunt in connection with Rosedale and Rio Bravo.

The Rev. Frank E. Knopf is rendering fine service at Eagle Rock, having an interest in all kinds of work that make for community betterment. During the last year the church has had many additions to its membership and has widened its influence in various ways under Mr. Knopf's able and experienced leadership. Eagle Rock is the seat of Occidental College. It is a beautiful suburb of Los Angeles, and is destined to become more and more popular as a place for residence for persons in business or at work in Los Angeles. The Congregational is the oldest church in Eagle Rock, having been organized in 1887, long before there was any town there. Now there are four other churches. Mr. Knopf writes of this that it creates a situation if not more difficult at least more interesting and challenging, saying in that connection: "As a church we are conscious of a call to a social ministry as wide-reaching as possible, and a ministry of testimony and teaching that shall bring many disciples into fellowship with Jesus, the Savior. With our freedom from conventionalities and from ecclesiastical control and with so many people of intelligence and spiritual experience united in the bonds of mutual reverence and love, and a common devotion to Christ, we feel that this church is especially well suited to be, in this community, the organ through which our Lord may make known His will to all that 'hath an ear to hear what the Spirit saith unto the churches.'"

FRESNO.

The Congregational Church in Fresno is prospering under the pastorate of Rev. T. T. Giffen. Audiences both morning and evening are increasing. Forty-seven persons have been added to the church since January 1st. Our Japanese church is also growing under the shepherd care of Rev. J. K. Fugushima. A considerable addition to the membership was made at its last communion. I regret that I cannot give the exact number. The Japanese mothers and children are coming in to the evening school and the congregation. Deacon Aki is following the example of Deacon Philip of the First Congregational Church in Jerusalem some 1880 years ago, and is going out to several towns, Livingston, especially, preaching the word, and God is with him in it. He is the proprietor of a very neat and commodious sanatorium in Fresno, establshed especially for Japanese, but a good place for any sick person to go to.

W. C. P.

CO-OPERATION OF CONGREGATIONALISTS AND PRESBYTERIANS AT PORT ANGELES, WASHINGTON.

The Port Angeles Tribune-Times chronicled recently as follows a reception to the new pastor of the co-operating churches:

"A large company of the members and friends of the Congregational and Presbyterian churches were in attendance last evening at the reception given in honor of the new minister and his wife, the Rev. and Mrs. Devin, at the pleasant home of Mr. and Mrs. N. S. Bingham. The new minister is to serve the two churches preaching in the mornings at the Congregational church and in the evenings at the Pine Hill Presbyterian, with the idea in view of ultimately uniting the churches. Both the Rev. and Mrs. Devin have a charming personality that has already won them many friends in Port Angeles, and the two churches are looking forward to a year's pleasant and congenial service under such capable and broad-visioned leaders."

Recently the Port Angeles paper set forth the co-operative plan as follows:

"At a meeting of the executive boards of the Congregational and Presbyterian churches held with the Rev. O. P. Devin, who has accepted a call to the local field, it was arranged that Mr. Devin will serve both churches for the present with a view to consolidating the two denominations into one strong union church, centrally located, later.

"The details for the former arrangement have been agreed upon in the conference of the boards, subject, of course, to the confirmation of the membership of the two churches. The plans for the consolidation tentatively in the minds of some of the leaders, remain to be worked out by the two bodies later. It is sincerely to be hoped that one strong effective working church will be the outcome of the getting together of these churches and that the ambitions of denominational partizans, either in the local or

state organizations may be sunk in consummation of such a plan.

"Under the present arrangement the two churches will continue as heretofore with the exception that only one preaching service will be held in each on Sundays in addition to Sunday-school, prayer-meeting and Y. P. S. C. E. meetings. The Congregational church, being the more commodious, will be utilized for the Sunday morning service and the evening service will be held at the mission church on Pne Hill now occupied by the Presbyterians. The latter are contemplating a new building at Eight and Cherry streets, if the Union church is not definitely arranged for soon."

W. B. M. P.

WEEKLY MISSIONARY PRAYER MEETING.

As Wednesday the twenty-fourth was the first day of Self-denial Week for the Thank offering, Mrs. Krick read us the 103rd Psalm, wherein David sets forth his reasons for Thanksgiving, and brought to our minds our own blessings. Kobe College and its workers has been the subject for prayer in the Prayer Calender for the latter half of October, the special subject for the day being Miss Nettie Rupert. Prayers were offered for her work in the college and in the English Bible classes. Mrs. Kroll, chairman of the Prayer Committee, being still able to attend, was lovingly remembered, also our President and Vice-president, Mrs. Evans and Miss Brewer in the east. One new member was added to the circle.

* * * * * * *

Dr. Harada, the president of the great Doshisha University of Kyoto, Japan, is a man keenly alive to the fundamentals in education. At the Eleventh Convention of the Japan Kindergarten Union held recently in Kobe, he gave the address of the evening session on the subject, "Froebel's Educational Ideals" which he characterized as "beginning in God, centering in God and ending in God."

* * * * * * *

Mrs. Otis Cary, Miss Madeline Waterhouse and Miss Pauline Rowland constitute the foreign faculty of the Doshisha Girls' School beginning with September 1917. Mrs. Cary writes:

"We are hard at work the term having begun two weeks ago tomorrow. Miss Waterhouse has eight hours of afternoon work, giving her mornings to language study. She has passed her first two years but has another year of work before she will get through the course.

"Miss Rowland has come full of enthusiasm and will make a warm place for herself. Already the girls are putting in requests for extra hours with her."

SOUTHERN CALIFORNIA BRANCH.

The President of the Southern Branch recently sent the following greeting and plea to the auxiliaries:

The Southern Branch sends greetings to all Congregational women of Southern California.

Less than one-third of our Congregational women are definitely enlisted in our missionary ranks. We crave the help and the fellowship of every woman in every church.

We believe in a definite, constructive aim for our work, hence the following Standard of Excellence:

1. 10 per cent increase in membership (or all available women in the church.)
2. 10 per cent in gifts (Union and Branch together).
3. Quarterly payments to Treasurers in even dollars.
4. A self-denial or thank offering.
5. Average attendance for nine months equal to three-fourths the membership.
6. Programs planned three months in advance.
8. A young woman's organization or class giving to missions.
8. Definite missionary instruction and giving in the Sunday School.
9. A Missionary Cradle-Roll.
10. A Church Missionary Committee, with representatives from its various departments.
11. A missionary magazine subscription in the congregation equal to three-fourths the membership of the Society.
12. A number of persons in the congregation reading or studying missionary books equal to three-fourths the membership of Society.

Just now, in common with all Mission Boards, we are facing grave financial problems, but we believe that at so critical a time the spirit of sacrifice will not be wanting, that we will take up the enlarged task and do our part loyallly.

FRANCES R. LASH,
President.

For The Children.

THE STORY OF A CANDY HEART.

By Josephine Scribner Gates.

"Isn't it beautiful!" cried Iittle Gertie and Belle, as Bidget held the candy heart up before their admiring eyes.

"Beautiful!" echoed Biddy, scornfully, "beautiful is no name for it! It's the most illigant thing you iver saw. But gave it to me on my birthday and I'm going to kape it for iver. Just hear this bit of a pome that's writ in gold letters on the beautiful lace paper!"

Biddy read the "bit of a pome" in a loud voice:

"The rose is red,
The violet is blue,
Sugar is sweet,
And so are you."

Then Biddy laid the "beautiful lace paper" with its candy heart gently in the box and placed it in the center of her table with her other treasures.

The children lingered in the room a moment, gazing wistfully at the closed box.

"Can't we just lift the cover and look in for a minute?" Belle called, as Biddy started downstairs.

"Just a minute, then, but don't drop it, and be sure you put it back and shut down the cover so the flies can't get at it," replied generous Biddy. She never could deny them anything, for she loved both the children dearly.

The little girls opened the precious box wide and side by side gazed at its contents, and read again and again the verse in gold letters. After they had feasted their eyes on the heart for some moments Gertie suggsted that they take it out and smell it. As the delicious odor of peppermint filled their small noses Gertie decided that sniffling was not enough, and she put out the tip of her tongue and boldly touched it.

"Why, Gertie, you tasted it!" cried Belle, shocked at such an act.

"I know it, and it's just lovely! Just let it slip along your tongue a second; it won't hurt it a bit."

So Belle also tasted. "'Tis good," she said, "but I don't s'pose we ought to."

"Oh, you 'fraid cat! Come on, let's each take one good lick and then put it back in the box!"

No sooner said than done; each passed her tongue over the bonbon. Then they placed it back in the box, shut down the cover, stole hastily from the room and ran out of doors and picked flowers very busily for a few moments.

That night, on the way to bed, Gertie called to Biddy and asked if they might please look at the candy heart once more.

"In course ye can, but be very careful and not let it fall."

So again the heart was taken out and admired and sniffed at; and, as before, they ended up with licking its back.

The heart had been slyly fondled by the hungry tongues of the little criminals several times. Gertie made a wry face. "Ugh, horrid!" she cried; "what is the matter with it?" Rubbing her lips with her handkerchief, she handed the heart to Belle, who also made a wry face and said that it tasted like glue.

Upon examination, the little girls found to their horror that the candy heart had been licked away utterly and that they had reached the thick layer of glue which had fastened it to the paper.

"It's all gone," Belle wailed, with her tears overflowing and chasing one another down her cheeks. "The candy is all gone. Oh, we didn't do it, did we?"

The two stole away to bed, but sleep refused to come to either. "Let's tell mamma," said Belle, after restlessly tossing about for some time. "She will show us what to do." Mamma was aways Belle's refuge in time of trouble, and she felt sure that she could solve even this dreadful problem.

"No, I won't tell mamma," replied Gertie, "and you are a tattle-tale if you do. I'll tell you what—you take the pennies you have been saving for mamma's Christmas present and I'll take mine, and we'll just buy another heart and put it in the box, and Biddy will never know the difference."

After breakfast, the two little girls left the house, their pennies tightly tied in their little kerchiefs. Arrived at the village store, they stood before the counter on their tip toes and, as the little old lady stepped forward, they inquired if she had any candy hearts. She brought forth a large tray of them, and there, to their great delight, they beheld one exactly like that they had destroyed.

"We'll take that," Gertie cried, triumphantly, and she eagerly caught it up in her hands as though she feared it might vanish before her eyes.

The little old lady carefully counted while the two children laid their precious pennies in a row on the counter before her.

"Oh, but, my dears," she exclaimed, "it costs fifty cents and you have only thirty-five! I can't let you have it for that!"

At this bad news Belle burst into tears, but stony-hearted Gertie cried, "We will take it with us, anyhow. We have to have it now, and we will pay the rest some other time."

But Belle sobbed out, "Oh, no, we can't do that. Mamma wouldn't let us go in debt. Oh, what will Biddy say?"

Seeing their distress, the little old lady asked what the trouble was; and Gertie poured forth the miserable story with the accompaniment of Belle's sobs and dropping tears.

The little old lady, after hearing the tale, decided to let them have the heart; but she begged them never, never to do such a dreadful thing again.

"Why, it's nothing less than stealing!" said she.

They hastened home, and, finding Biddy busy baking, tiptoed quietly upstairs and stowed the heart away in its place of honor in Biddy's box.

But neither seemed quite happy; and finally, after wandering restlessly about, Belle sobbed out in despair, "Let's go tell mamma all about it."

For a wonder, Gertie echoed, "Yes, let's."

Gertie really had been feeling very uncomfortable and had about concluded that she must confess this bad sin and have it over with; but she hated to be the one to suggest it.

So, presently, mamma was confronted by the two little culprits, who meekly and tearfully told their tale of woe. When they had finished, she chided and comforted them in turn, but decided that they must go to Biddy and confess.

Belle carried the new candy heart, and they entered the kitchen, their little cheeks flaming furiously.

And when, amid tears and sobs, they had repeated the story of their guilt, she felt almost as sorry over their grief as over the loss of the heart. She kissed them and freely forgave them, and bade them run along. "An' don't be botherin' your little souls about it any more, at all, at all," said she.

And at breakfast the next morning, under each little plate was found a tiny candy heart, with a ribon tied through a hole in the top. They were from generous Biddy, and on each one was inscribed the words, "When this you see, remember me."

These children are "grown-ups" now, but those two little hearts still hang on the wall in the chamber at the old home, perhaps waiting for some little girls to come and eat them; and indeed that fate was near at hand one day last year when the two young mammas took a wee Gertie and a wee Belle to visit grandmamma, for one morning, on suddenly entering this little chamber, they found the two babies standing on tip-toe vainly trying to reach the candy hearts.—The Standard.

A VERY SHORT LESSON.

"Oh, dear!" whined James. "I just hate to do errands. Does Sarah need the sugar right away?"

"Right away," said mother. "She is baking doughtnuts, and wants the powdered sugar to roll them in while they are warm. Run, dear, and get it as soon as you can."

"When I get big, I'll never do a single thing that I don't want to," said James, when he was back at his play once more. "It seems litle boys have to do all the mean jobs, and it isn't fair."

"But you like doughtnuts so well," said mother, "and Sarah does so many nice things for you that I should think you would like to do errands for her once in a while. Do you think you would be happier if you only did the things you enjoy?"

"Course," said James, promptly. "I'd like to try that way for a while."

"Well, suppose you try it this week. We'll all do just the things we like, and see if we get along better. I think you will be ready to go back to the old way before supper-time, though."

"Indeed I won't, mother. That is the best thing you could say, for I want to play in the sand pile all day at my fort without having to do a single thing. Are you sure you mean it?"

"Perfectly certain, James. We will wait till you are ready to go back to the old way, if that is a month."

"Nothing but bread and buter for dinner?" said James, in great surprise. "I'm as hungry as anything."

"I told Sarah to get some other things," said mother, buttering a slice of bread for herself, "but she said she wanted to finish canning her berries. She hates cooking anyway. Don't you want anything for dinner?"

"Yes, please spread me some bread, mother."

"I just hate to spread bread, dear. Help yourself."

"This is the afternoon of the party, mother," said James, watching the hands of the clock drag sowly around to three. He thought that surely he would get something besides bread and butter at the party, and he was hungry! When he asked Sarah for a doughnut in the kitchen, she was too busy to do more than complain because he bothered her.

"Is that so?" asked mother, without looking up from her book.

"When will you get me ready, mother?" went on James, as the big hand moved a litle farther. "I'm afraid I'll be late."

"I don't want to stop reading," said mother. "I thought we were to do only the things we liked to-day, and I don't like to leave this comfortable chair.'

James went slowly to his room and began to put on his new suit by himself, but everything went wrong. A button came off, and he couldn't find his shoes, and his hands looked dirty in spite of all his efforts, and the first thing anybody knew the big tears were rolling down his cheeks. "I want to go back to the old way, mother," he sobbed, throwing himself down on the floor by her side. "I didn't know how horrid it was to be selfish till to-day."

"Are you sure?" asked mother lifting the litle head from her lap to look straight into the tearful eyes. "Do you want to do the hard jobs along with the easy ones?"

"Indeed I do; and, mother, won't you please hurry so I can go?"

"Well, well," said Sarah next day, "how's this? My kindling basket is full, and I didn't have to say a word about the scraps for the chickens. I think a small boy must have had a very good time at the party yesterday,"

"I did, but I found out before I went that it doesn't pay to be mean and selfish," said James. "Could I have a cooky, Sarah?"

"Half a dozen if you want them," said Sarah, heartily. "I wish all boys and girls would learn that lesson, and the world would be a lot nicer place then."—Hilda Richmond, in United Presbyterian.

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